2:Lowie E-4 (no date) 1946 SP8 Bororo SP8

●232 **Feathers.**—The *Bororo* practiced tapirage; they plucked out part of the arara plumage, rubbed into the bare spots the sap of some species of tree, and thus produced yellow feathers.

285 323 415 [462] **Basketry and pottery.**—The women make baskets and plain pots. The water vessels, which sometimes have a neck, are characterized by

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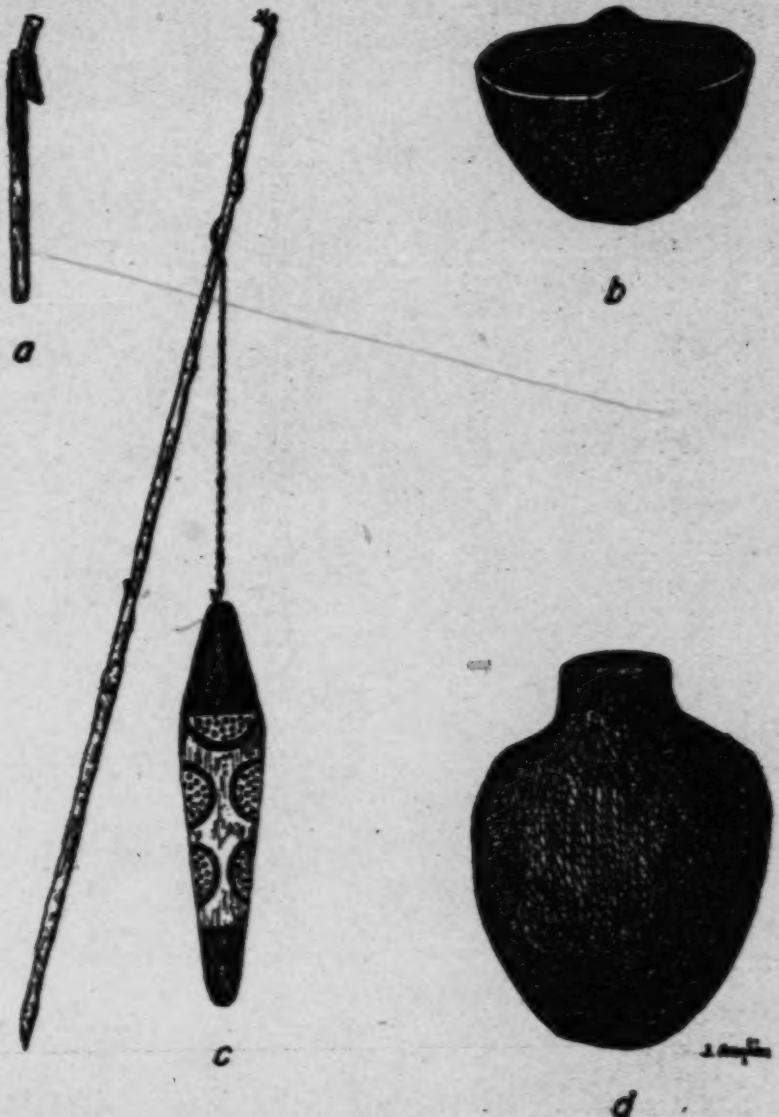

FIGURE 32.—*Bororo* manufactures. *a*, Gouge made of lashed rodent teeth; *b*, *d*, pottery vessels; *c*, bull-roarer. (Redrawn from Von den Steinen, 1894.)

/490 cont./

262 515 little operation with a fork taken from our table already set). "They eat sand fleas /491/ because these, after all, consume their 252 blood too." All game was roasted in its skin, only the intestines were boiled; tripe was the speciality of Dyapokuri. Everything 262 was eaten "that there was in the forest and in the river." The caymans shot with the harpoon arrow were very popular. Campo deer were neither eaten nor killed.

231 Tame araras are not eaten or killed. They catch the ornamental birds young, bring them up, and pluck out their feathers. 232 Clemente said that they also knew how to color the araras yellow by rubbing the plucked areas with the sap of a tree. The procedure, familiar to many Indians, was thus probably discovered in the medical treatment of the animals who were forcibly divested of their feathers. I shall return later to the loving consideration for deer and arara.

224 [264] [171] Although etiquette did not by any means prevent the Bororó from eating together, as it did the Bakaïrí /Bacairi/ and Karayá /Caraja/, they instead had other peculiar customs which clearly show that tribes dependent on scant hunting booty must in one way or another seek methods of preventing arguments and quarrels in [252] connection with the distribution. There was first of all a most striking rule: no one roasted the game that he himself had shot, but gave it to another to roast! Similar wise precaution is ob- [262] served for previous skins and teeth. After a jaguar has been slain, a great festival is celebrated; the meat is eaten. The hunter, however, does not get the skin and the teeth, but the nearest relative of the Indian man or woman who died most recently, about [554] which I shall not as yet go into detail. The hunter is honored; he receives gifts of arara feathers from everyone and the bow decorated with oaussú bands. The most important rule which prevents discord, however, is connected with the calling of the medicine man, about whom I must therefore first of all report.

756 [575] The Bororó distinguish between the bari and the aroetauarari. The two are not mutually exclusive, however; both are medicine men, but the aroetauarari is primarily the leader of the singing and dancing in the aróe song or dance, the bari primarily the attending physician. The Brazilians called the former "padre,"

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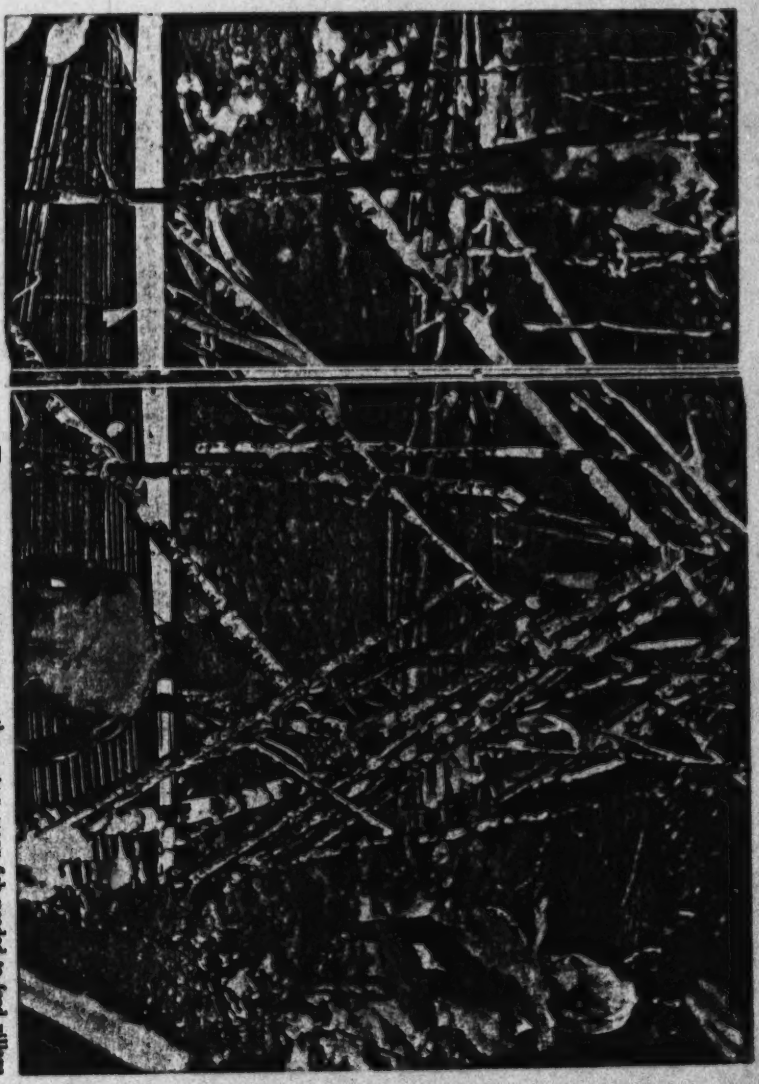

Weir is built across a stream near the village after a death. Fence is used to trap many fish smoked to feed village people during the long funeral rituals.

[p. 39-A]